

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY.
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For the Christian Secretary.

SABBATH SCHOOLS.

No. 15.

II. Duties of Ministers.

Mr. Editor,

This comprises the most difficult part of the subject I have yet found. It would be very easy to fill many columns with what would, perhaps, be generally considered the duty of ministers on this momentous subject. But I can hardly imagine a more painful sensation than what is often experienced by ministers in feeble health, when they view the immense field of labor before them, and contrast it with their limited powers of doing good. I am persuaded that more is frequently expected of ministers, than is in the power of any corporeal existence to perform, and I am sure I should not wish to overtax those who already groan under their burdens. Multitudes of ministers no doubt neglect many weighty matters, which they ought by no means to leave undone. Ministers are but men—frail, and subject to like infirmities with others.

This one fact, however, is certain, that every minister who is able to accomplish any thing in his profession, is able to aid the cause and greatly promote the interests of Sabbath schools. It is believed as much depends on their aid, as on any individual whatever. But its weight of responsibility ought never to rest wholly on them. They ought never to be superintendents, and it is believed they ought not frequently to be teachers of any class that requires to be heard on the Sabbath. Sufficient unto the Lord's day is the labor thereof, for most ministers of the gospel, without teaching a Sabbath school, would find their work more than enough. I have enjoyed Sabbath after Sabbath, in hearing a numerous Bible class during the intermission at noon, with most of the congregation present. However, the injury I sensibly received to my throat and lungs, induces the doubt of its expediency to other ministers. But in contrast to this, I may state a case of a minister in Massachusetts, (as mentioned in the S. S. Treasury) who regularly attends a stated conference and a Bible class during the week, and ordinarily preaches three times on the Sabbath, has also under his instruction a class of between 25 and 30 young ladies in the Sabbath school. Since he began to instruct this class, about 13 months ago, [this was in 1830] two thirds of the whole number have become pious. When asked by a friend if he did not find the labor too great, he replied, "Paul did more in one day, than I do in a month," and proceeded to say, "this institution holds a place in the moral machinery of the day, that nothing else can fill. If the friends of God are called to favor any thing, it is the interest of Sabbath schools. I can truly say, (he adds), if I ever feel as though I was unworthy, it is when I am seated as SABBATH SCHOOL TEACHER."

All ministers have not bodily health adequate to such exertions, but all ministers have duties to perform on this subject, and

1st. Every minister should make it a point in all his family visits, to ascertain the number of children in each family of the congregation. How many attend the Sabbath school or Bible class, and whether all attend that can. Though this is the indispensable duty of superintendents and teachers, yet he should act as a gleaner in this rich harvest. The farmer who expects to see the ingathering of a productive crop, will carefully sow a proper quantity of seed, will do this in a proper season to expect a crop, will make all suitable adaptation of soil, and seed, and time of planting; realizing that if an important part of due preparation is wanting, he cannot rationally expect a crop. So it is with the minister and teacher. There must be instruction, and that instruction must be of the right kind, and must be given at the proper time, and in due proportion, &c., in order to expect good results. The farmer, it is true, must after all depend upon the rains of heaven, though he scarcely doubts that they will fall, if he does his duty. So with ministers, after all their exertions, cares, toils and prayers for the instruction and salvation of youth, they must be dependent on the rains of heaven, or the influence of the Holy Ghost, to complete the work; for without this operation there never was, and never can be salvation to souls. This is emphatically the work of God.

2d. When practicable, it will be found a great advantage to Sabbath schools, for the minister, once a week, to hold a meeting of teachers in his study. Here let the lesson be thoroughly passed over and freely discussed. Reference can then be had to most of the commentaries upon any passage on which there is any discrepancy of opinion, and all the good sense of the assembly combined, will be able to decide whether the commentaries are correct or not.

This course seems the more necessary, because, generally speaking, the teachers cannot have access to such helps at home. They can have but little aid except from their own study of the Bible, which is indeed of the first consequence, but other means are exceedingly desirable, lest they should give wrong impressions to the pupils. Innumerable thoughts and suggestions are excited in a Sabbath school, that no commentator satisfactorily answers, and some living oracle is therefore necessary. I have often, when referring some intricate point to commentators, thought of these lines of Pope, Commentators each dark passage shun, And hold their farthing candle to the sun.

They are usually very full of explanations, that are self-evident to the meaneast capacity. This fact is peculiar to Scott, and Burkit, Osterwald's Notes, &c. In short, the statement is nearly true with the whole fraternity. Gill, Henry, A. Clark, and Stuart, are the least exceptionable. I once thought much of the Cottage Bible, and recommended it, but on reading it in course, the more I know of it, the less valuable it appears. Barnes' Notes are valuable in many respects, but they contain so much useless trash, especially on baptism, that if I might be indulged with advice, I would say to every Baptist *nolle eas tangere*. In selecting authors for frequent and familiar perusal, by ourselves or others, we should be careful to select those to whom we come in our confidence, and not feel constantly apprehensive of imbibing, and then, perhaps, of imparting error. This is more especially important when access is had to but few books. But to return from this digression. This meeting with the teachers will furnish the best means to ministers, of knowing the exact state of the school from week to week, and especially the character, acquisitions, state of mind, and devotion of the teachers to their business. A part of the evening should be devoted to this object. On visiting the school, as every minister should do as often as practicable, his efforts will be adapted to each class according to circumstances, and the necessities ascertained at the meeting of the teachers. These visits will be calculated to impress the truths imbibed from themselves, upon the minds of their pupils.

3d. It is the duty of ministers to inculcate a spirit of prayer among the teachers. And this service should occupy a part of the time in all the meetings with the best encouragement to persevere in their duty—to expect a blessing in the salvation of their pupils. Provided they discharge all the duties of faithful and devoted teachers.

4th. The minister should preach frequently on the subject. One sermon at least, yearly, should be entirely devoted to this point. Reference should be had frequently during the year to its advantages—its responsibilities—its importance. Also, to the guilt and danger of neglecting these young and tender minds, blossoming with hope, and which time with its rapid flight will soon ripen for an eternity of happiness or misery.

5th. The minister should labor and pray, and encourage his church to pray, that the Sabbath school may be blessed to the salvation of souls. This institution is one of the most prominent and important methods of preaching the gospel. Though it is a humble manner of preaching, it is a very effectual one, and it pleases God by the foolishness of such preaching to save them that believe through this instrumentality. May every minister of Christ be wise to make such preaching salutary to his people.

6th. The Sabbath school is an object that must be dear to every minister's heart, as his own life. Because in ninety-nine cases out of a hundred, if the minister does not regard it as of infinite importance to the intelligence, prosperity, happiness, and through grace, the salvation of his people, the school will be of very little consequence. This institution is generally valued and made successful just in the ratio of the minister's estimation of their utility, and exertion in their behalf.

It is therefore the duty of ministers to make all possible exertion, that this blessed means of instruction and salvation, may progress in improvement and success. May the good Lord forgive their neglect, & encourage and strengthen them to renewed and vigorous effort in the discharge of a their greatly multiplied and highly responsible duties.

Yours truly, AMICUS.

From McCoy's Annual Register of Indian Affairs within the Indian (or Western) Territory.

PLEA FOR THE ABORIGINES OF NORTH AMERICA.

No. 2.

Condition of the Indians.

Among such as have made no advances towards civilization there are shades of difference in regard to comfort. The more comfortable have obtained of the whites, some guns, axes, knives, blankets, and cotton and woolen cloths, &c. They use horses in hunting, and for carrying burthens, but never apply them to draft. Every man in addition to his gun, if he possess one, has his bow and arrows.

They have neither sheep, cattle, nor swine, they do not manufacture any kind of cloth. In genial climates they cultivate from the fourth of an acre to one acre of land to a family. They cultivate Indian corn, and some culinary vegetables, such as pumpkins, potatoes, &c. The field is cultivated alone with the hoe.

Small spots of land the most easily prepared for seed are selected by them, and if enclosed at all, it is by brush or poles, either of which opposes a feeble resistance to an intrusive horse. A centinel usually guards the field from the time of planting in the spring, until the harvest in autumn. Many fields are without enclosure.

Houses.

Their houses are constructed of sticks about large enough for a summer house in a garden, on which is fastened either the bark of trees or rushes, or the skins of wild animals; without floors, the fire is placed on the earth in the centre.

Division of Labor.

It is considered the business of the females to prepare the field, to cultivate it, and to harvest the crop, to erect the houses, procure fuel, prepare the food, take care of the horses, make the skins of animals into leather, and to make clothes of it. In removing from place to place, they are generally compelled to transport heavy burdens upon their backs. The budget is sustained by a strap of leather passing across the forehead.

The men do little else than hunt the wild animals, make bows and arrows, smoke the pipe, eat and sleep.

Roving Habits.

They remain in their villages from the time of planting corn in May and June, until September or October, when they leave their villages and spend the time in encampments, in such places as are most favorable for procuring food for themselves and their horses.

Some of those in the prairies, when traveling, transport their tent poles by tying one end to a horse and allowing the other to drag on the ground.

Dress.

The fashion of dress is much the same among all tribes, and usually appears to be the most convenient for them under their peculiar circumstances.

The males dress in leather mockskins for the feet, and leather leggings, a strip of cloth about the loins, and either a leather or cotton shirt.

The mockskins for the females are similar to those of the males, their leggings are shorter, and more frequently made of cloth, the cloth little below the knee, a cotton shirt hangs loosely, a little below the belt, a blanket wrapped around the body serves for the outer garment by day, and for the bed at night.

Among tribes which are poorer, neither sex wears a garment to cover the body above the waist, except the blanket, or a Buffalo's skin wrapped around as above, which is not used in warm weather. The young women usually wear a strip of cotton cloth about eight inches broad, passing obliquely across the breast, over one shoulder, and under the other arm. While they are at their villages in summer, all clothing except that about the waist, is frequently dispensed with.

Tribes more wretched.

Many of the tribes are more wretched than those of whom we have yet spoken. They generally reside near the Rocky Mountains, and between the mountains and the Pacific ocean, also east of the mountains upon the waters of the Missouri river, and those emptying into Hudson's Bay. In general their wretchedness increases as we go back from the sea.

In warm climates near California, thousands of both sexes and of all ages are destitute of covering for any part of the body; among them a few may be observed, who, through a sense of decency, fasten a kind of fringe of grass around the waist. Northward, and where the cold obliges them to wear clothes, many are as insensible to shame in the exposure to common observation, of every other part of the body as they are in regard to those of their hands and face. Hence may be inferred the extreme degradation of the minds of those people, and the shocking wretchedness of their condition in every respect. How deplorable the state of those people must be both physically and mentally, and as it regards both body and soul—time and eternity!!

All, even the most grovelling and wretched, manifest a fondness for ornament in dress. Trinkets are attached to the clothing, to the hair of the head, the nose, ears, neck, arms, hands and ancles, and paints are rubbed on the face and other parts of the body.

Unexplored Country.

From the Columbia river, in about lat. 46 deg. southward about twelve degrees, and between the mountains and the Pacific, is much unexplored country. Also, from the sea-coast extending northward as far as Bering's straits towards the interior, and Northward to Baffin's Bay, are vast portions of unexplored country. At particular points only has the traveller touched, and thence brought us intelligence of the condition of the inhabitants.

Horses.

From the sources of Columbia, Missouri, Mississippi, and St. Lawrence rivers, southward, all tribes own more or fewer horses. They were originally brought from the Spanish settlements in Mexico. Before we had become acquainted with those remote northwestern tribes, traffic in horses was carried on between them and the more southern tribes, which traffic is to some extent continued. Farther north horses are not used.

Axes, and other Mechanic Tools.

Most of the tribes have obtained of the whites a few useful implements of iron, such as knives, axes, &c. Those too poor to own an iron axe use an axe of stone, similar to many which have been found in the western states. It is a hard brown stone, worked somewhat into the shape of an axe, with a groove around the place where the eye should be, sunk deep enough to admit of fastening thereon a handle by means of strings. The upper end is somewhat flattened like the pole of an axe, and the other widened one way, and brought as nearly to an edge as practicable.

These axes may be employed in splitting wood, but not in cutting it. They are also of use as a mallet in fastening stakes in the earth in the construction of their dwellings, and in preparing snares in which to catch wild animals.

We found one of those stone axes on the St. Joseph river of Lake Michigan, which weighed about fifty pounds. It was one of the common granite of that country. It was not shaped with skill equal to that employed upon smaller ones. The groove around the head, for the purpose of fastening the handle, was large in proportion to the size of the axe.

For what purpose it had been formed is not easy to conjecture. It was not for use as an axe, because it was too large. Possibly they who manufactured this great axe were idolaters, who worshipped a huge image, whose bulk corresponded to the size of the axe, and into whose hands the axe was placed.

A piece of horn, or bone, sharpened at one end, is also used for the purpose of cleaving timber. With this horn chisel in one hand, and a mallet in the other, a native, in the preparation of his canoe, for which he selects a soft kind of wood, will make chips faster than could be imagined by one accustomed only to the use of iron, in such cases. The front teeth of the beaver, with which that animal cuts down trees more than twelve inches in diameter, are sometimes used as a chisel by the natives.

In the absence of an iron knife, copper has been so shaped as to supply its place. This was sometimes procured from the whites, and sometimes found by themselves in a pure state. With the poorer, a flint supplies the place of a knife. The flint is also used as a lancet in letting blood, scarifying, &c. Upon lakes, and other large waters, some are large enough to carry many persons.

Arms.

Their arrows are usually feathered at one end, and barbed at the other, with either iron, copper, flint, horn, or bone. A sharpened bone, fastened to a pole, forms a spear. A pointed horn, or bone, about a foot in length, a cudgel of wood, suitably shaped at the extremity, and a beam of an elk's horn, are also used for the purpose of dispatching an enemy, or an animal that has been caught in a snare.

Means of obtaining Subsistence.

Few of the poorer tribes cultivate the soil. For subsistence they depend upon the spontaneous productions of nature. Fish, fowl, and quadrupeds, furnish the chief source of supplies.

One method of taking fish is, with hook and line, according to the practice with which we are familiar. The line is made of the inside soft bark of a tree. To this is tied a piece of horn or bone, suitably shaped, or else two pieces so fastened together as to form a hook. In some places to the north west, nature has been so bountiful as to furnish a small hooked thorn, exceedingly sharp and hard, strong enough to catch a fish weighing half a pound.

Another, and more successful method of taking fish, is by a scoop net, formed, also, of the soft bark of trees, and let into the water in a manner similar to our own custom.

But the most successful method is by setting a net in the water. To places in rivers most favorable for fishing, the natives resort during the proper season, in order to procure a store for supplies during the season unfavorable for fishing; or, to prepare some for barter among neighboring tribes, whose fisheries are less productive.

Fish is dried by exposure to the sun, without salt, and is stored in houses prepared for the purpose.

In taking fowls, or quadrupeds, the bow and arrow are used when it can be done successfully. But fowls are caught with the greatest facility at the season when swans, geese, &c. having recently dropped their feathers, are either scarcely capable of flying at all, or, are often found exhausted by flying, especially in rainy weather, and so become a prey to the fleet Indian.

On the shores of lakes and rivers are particular places to which water fowls annually resort to build their nests, and to foster their young. To these the natives repair at the proper season to catch them as above described, and to catch the young ones before they are capable of flying.

On account of inattention, and a want of salt, a stock of fowl, flesh, or fish, recently taken, frequently becomes little better than a heap of carrion.

Elk, and deer, are sometimes taken in a snare, or noose, made of a small strong cord. Wild animals frequent particular places for the purpose of obtaining food or drink, and through dense foliage form paths. Along these, nooses are set in places favorable for entangling them.

Sometimes a pound is constructed of brush poles, vines, and bark, sufficiently strong to defy the strength even of the buffalo. The opening, in front, is wide, whence it gradually narrows to a point, or so nearly to a point as to present but one narrow way, which, unperceived, leads into an inextricable enclosure.

The buffalo, deer, or elk, happening in the neighborhood, are induced to go towards the snare by the disclosure of a person in the opposite direction. The obstructions which had been formed for the purpose, confining the unsuspecting animals to the direction designed by their destroyers, they are unwarily taken by their pursuers.

Sometimes they are constructed on a hill which these animals have ascended and descended so frequently as to form a road. The natives, taking advantage of some turn on the hill side, fill up the beaten track so as to turn the animals towards a precipice. A company of animals are seen upon the high lands in the vicinity; the Indians are in readiness; the animals follow their usual beaten track, and perceive no obstruction until they have descended the first steep. At this moment the Indians close in upon their rear. The affrighted animals, in endeavoring to escape their pursuers, and, unable to go forward, turn into the way previously prepared for them. The pressure of the frightened animals in the rear, prevents those in front from returning, and crowds them down the precipice, so that they are either killed or crippled in falling.

Small animals, like the raccoon, are frequently caught in a trap, which, in the western states, is called a *dead fall*. This consists of a log of wood, or a rock, placed over another log of wood, or a path, or any place where the animal is most likely to pass, one end of which rests upon a trigger, which so intercepts the way that it is inevitably sprung by the animal in its passage, at which instant the log or rock falls on the victim and secures it.

Some small animals which burrow in the earth may be taken by inserting a spear into the den.

Boats.

In the more northern parts, canoes are constructed of the bark of the Birch tree. They are larger or less, as circumstances require. They are very light, so that one, large enough to transport two or three persons, may be carried upon a single shoulder. Upon lakes, and other large waters, some are large enough to carry many persons.

More southwardly, their canoes are made of a single tree, after the usual fashion of canoes on our rivers, and among the Indians near us. The labor of making a canoe sufficient to carry a dozen persons and their baggage, without the use of an iron tool, must be very great. First, the tree must be felled by means of fire at the root; or, if an accidental fire or the wind has favored them by prostrating a suitable tree, it must be sundered by fire. Next, it is to be brought to shape on the outside, and excavated within, by the application of fire; to hasten the process of which, as well as to give such a direction to the burning as to produce the proper form in the vessel, the coal is scraped off with some hard substance, as fast as it is charred.

The same tedious process must be resorted to in the construction of paddles, or oars for the canoe.

In some instances, in the more southern parts, a vessel is formed by stretching the skin of the buffalo, elk or deer over small pliant pieces of wood, similar to the manner of constructing a birch bark canoe in the north.

Frequently the buffalo skin which serves for a robe for the body by day, and for its covering at night, is made to serve the purpose of a boat in crossing a river. Being spread upon the ground, the baggage is placed thereon, and if it be a mother in charge of an infant, the latter is also placed among the baggage. The

*Some very extravagant opinions have been formed relative to the inconvenience of the natives, for want of iron tools, as well as on many other accounts. The following, from Robinson's History of America, furnishes a specimen of those erroneous notions, though, in support of his opinion, the writer has quoted three authors.

He says "to fell a tree with no other instruments than hatchets of stone, was employment for a month. To form a canoe into shape, and to hollow it, consumed years, and it frequently began to rot before they were able to finish it. Their operations in agriculture were equally slow, and defective. In a country covered with wood of the hardest timber, the clearing of a small field destined for culture required the united effort of a tribe, and was a work of much time and great toil. This was the business of the men."

The absurdities of the above, will be manifest by noticing that, 1st, stone axes were not used in felling trees, as we have heretofore remarked. 2d, a large tree may be either felled, or severed by fire in one or two days. 3d, a canoe sufficient to carry five men could be constructed by the use of fire, by that number of men, in a month, and if they had a suitable tree to work upon, and a convenient place for collecting wood for fuel, and the canoe, with industry, could be made in half a month. 4th, the preparing of the field is invariably the business of the women, and not of the men. 5th, the removal of the trees was not necessary to the preparation of the field. For cultivation the natives select fertile spots, on which few trees or underwood grow. The trees are barked, and consequently die. The bark of a tree can be beaten off in a few minutes, with a stone or any hard substance sufficiently to prevent it from leafing. Twenty dead trees upon an acre of land would not materially injure the crop. Moreover dead timber is a great convenience to Indians on account of the facility with which they collect the fallen broken limbs for fuel, and the preference given to dry wood above that which is green. In the small Indian huts without chimnies, green wood cannot be used for fuel without occasioning intolerable smoke. On this account, and because it is, in other respects, more suitable for use in Indian houses, the tribes which use iron axes seldom burn green wood.

edges of the skin are then brought together, so as to make the whole into a round bundle, like that of a washer woman. Being placed in the water, the person swims, and either pulls it by a cord held in the teeth, or pushes it forward.

The raft used for crossing deep waters, which consists of logs of wood, or reeds tied together, and which is well known to all who have travelled much in the wilderness, is used occasionally by all tribes.

(To be continued.)

From the Bap. Missionary Magazine.

KARENS.

JOURNAL OF MR. MASON.

The following extract affords encouragement to the faithful labors of private Christians.

A European that I baptized two or three years ago, and who studied Burman, to render himself useful to the people, was removed about a year ago, to Penang, from which place he writes as follows: "Our little (temperance) Society, at Penang, is doing wonders. There are but fifty-one men belonging to the detachment of artillery, at this place, and forty-five of them have renounced the use of ardent spirits. Now this is the Lord's doing. The corporal of the detachment comes to the commissariat's store with a bottle, to draw the company's liquor, instead of a large copper pot, as formerly. It is surprising to see the alteration among the men, since they have abandoned the use of ardent spirits. Instead of contentions and fightings, good will and harmony reign among them. The hospital and guard room are, as they should be, empty. We still continue our social prayer meeting and bible class, in the fort, and it is a great consolation to know that the Lord will hear the prayers of his people.—I visit the Burmese on Wednesday evening as usual, and generally have a good congregation.

JOURNAL OF MR. WADE.

Tour among Villages on Tavoy River.

Nov. 17, 1835. Slept in our boat near the last house we shall see in the river, and have been toiling all day to get out of the mouth of the river towards Tavoy. But a strong head wind and rough sea have kept us back, so that weary, and sad, and hungry, we crossed the river just at dark, and came in behind this island, for a little quiet.

18. Had a restless night in our boat, on account of the rolling of the waves, and have no prospect of moving to day, as the wind still blows violently. How little do our friends, in their quiet homes in our dear native land, know what it is to traverse this wide and dreary world, through raging seas or the tiger-haunted jungle, to proclaim a Saviour to these poor dark heathen.

19. Were not able to move yesterday, or even today, on account of the rough sea, and have succeeded in remaining at anchor. We have where we distributed the precious gospel, and spent some time in conversing with the people. Several were very attentive, and promised to call their neighbors together every evening, to read the books. Hope our visit was not quite in vain.

20. Have spent most of the day in trying to go out of the mouth of the river, and proceed to the Karen villages, but the wind and tide being against us, we did not succeed, and have concluded to return to Tavoy.

21. Reached town to-day, and learn that one boat was upset, and another entirely lost, with all on board, during the heavy wind, while we have returned in health and safety. Moung Shway Doko, the Burman last baptized, accompanied us in visiting the villages, and we are happy to perceive in him some promising talents for usefulness; but he has much need of instruction.

24. Having in our former excursion visited villages only on the east side of the river, I set out this morning, accompanied by Mrs. Wade, and two native assistants, to visit the villages on the west side of the river. Distributed tracts in one village, gave the bible to one respectable man, and preached to those who were disposed to listen.

25. Distributed tracts and the bible in two large villages, and told the people of Him who is "mighty to save."

26. Visited two more villages, and had a good assembly at evening worship. The tracts were received gladly. May the Lord bless the seed sown here.

27. Visited three villages to-day, but met with little encouragement. "Can these dry bones live?"

28. Spent the whole day in getting up this small creek, in order to visit some large villages.

Sunday, 29. Preached in the forenoon in one large village, and in another in the afternoon, while Mrs. Wade spent the day in a third, where I had a good assembly in the evening.

We subjoin here from another communication of Mr. Wade, a summary view of the operations of the Mission during the past year.

Summary of Tavoy Station for 1835.

Baptisms.—There have been baptized at the station, during the year, 61 Karens, 2 Burmans, and 3 Europeans. Total, 66. One European has been excluded, and two Karens suspended. Present number of the church, 248 Karens, 7 Burmans, and 4 Europeans. Total 259.

JOURNAL OF MRS. WADE.

Matah village, Dec. 6, 1835. Arrived at this place last evening, after a most fatiguing journey over the mountains which lie between Tavoy and these Karen villages. Mr. Wade, as usual, walked all the way; but I being unable to do so, have a kind of litter, by means of which four men are able to carry me a part of the way. In crossing the mountains, however, I am obliged to walk eight or ten miles in succession. When we arrived within three or four miles of this place, the Christians, hearing

of our approach, came out to meet us, in large companies, and their joy soon caused us almost to forget the fatigue we had suffered. As we entered the town, we saw several new dwellings, erected since we left the place last year, and in about the centre of the town we beheld a new bamboo cottage, built for us. The zayat has been crowded to day with attentive listeners, and we have enjoyed a delightful day with these humble, simple, devoted Christians. This evening two of our pious pupils were married to pious and respectable companions, and will, we hope, be an ornament to the church.

9. About eighty attended the female prayer-meeting this morning, and I was happy to hear that it had been regularly observed, though there had been much sickness in their families and above twenty children had died, since we left the place last year.

11. The leading members of the church this morning brought in the names of eighteen candidates for baptism, whom they said they had examined, and could recommend as worthy of being admitted into the church. Several of our pupils, who appeared well last year, are included in this number.

Repeated Baptisms.

Sunday evening, 13. The zayat was crowded to-day, and we enjoyed a delightful season with the dear Christians and inquirers. In the cool of the evening we proceeded to the lovely consecrated stream, where, on its beautiful romantic banks, we knelt with about two hundred converted Karens, and prayed for the outpouring of the blessed Holy Spirit as in primitive days; and then, after singing the baptismal hymn, the five candidates were "buried with Christ in baptism." May it now appear that they have truly "arisen to newness of life."

14. This evening the Karen Christians met in our new cottage, to consecrate it by prayer and supplication to the Lord. They said that they built it for no worldly purpose, but to receive their teachers, that they might hear more about the Saviour who died for them, and learn more about his holy will; and they prayed that God would accept it, and that his blessing might rest upon it. The cottage has been built entirely by the church here, with the exception of a few days' work by the Burmans who brought our things from Tavoy, and is worth sixty or seventy rupees. Let Christians in America look at the poverty of these Karen disciples, and learn to imitate Him, who for our sakes became poor.

15. After uniting in asking a blessing from on high, four of our Karen Christians set out on a short missionary excursion. May the presence of the Saviour go with them. Away in this dark heathen land, we often think how much good might be done by pious intelligent laymen, in different parts of our dear native land, if they would set about the work as these poor heathen converts do.

19. This evening has been devoted to the distribution of the bible. They had not been before the church for quite a long time, and gave very pleasing evidence of a change of heart, and a new life. Two of our dear pupils were of the number, and all the others were from the villages around. Three of them were from a distant village, visited by Mr. Mason and Mr. Wade last year, and where two of the Christians from this place have been teaching a school, and preaching the little they themselves had "earned, of the blessed gospel. Several more in the same village are hopefully converted, and are anxiously waiting Mr. Mason's arrival, to be baptized.

Sunday evening, 20. Have enjoyed a delightful Sabbath. One old woman, who asked for baptism before we left last year, being anxious to be received into the church, was examined and accepted. When we arrived here last year, this large family, with the exception of one young man who had married one of the daughters, were worshipping nats, and seldom came near us. Now, the father, mother, and one daughter, are members of the church, five more are asking for baptism, and some others are under serious impressions. At evening the nine candidates were baptized; and as we proceeded slowly to the water singing one of the songs of Zion, I could not help thinking that rejoicing angels hovered over us. One of those baptized to-day, was from the tribe of Myet-keen Karens, mentioned last Sabbath; and his relative, an old man who gives very pleasing evidence of piety, has come forward this evening, and asked for baptism. All these have to bear bitter reproach and contempt from their relatives and friends.

23. I met an interesting assembly of eighty at the female prayer-meeting this morning, about sixty of whom are members of the church. Besides several prayers, I spend some time in teaching them their duties as daughters, wives, mothers, neighbors, church members, &c. &c. and am much gratified with their answers and remarks, from week to week. But, while I try to teach them, I feel deeply my need of more of their humble and child-like spirit.

27. Have enjoyed another delightful Sabbath in this little consecrated spot, in the midst of these heathen jungles; and at the close of the day accompanied nine more lovely converts down to the "watery grave," making twenty-three baptized since our arrival here. Four were our pupils in Tavoy last season, and with the nine baptized in Tavoy, make thirteen from that school. Five of the number are lately married to pious and respectable companions, and bid fair to exert a happy influence in society.

Dec. 31. This is to us all a very solemn and interesting week, on account of the preparation for commemorating the Saviour's dying love next Sabbath; and we feel more and more pleased with these dear Christians, as we converse with them all, individually, respecting the state of their souls. Besides the two suspended some time since, not the least occasion of church discipline has yet appeared; and we feel that the presence of the blessed Holy Spirit is in our midst.

From the N. Y. Baptist Register.

BAPTIST CAMP-MEETING.

WASHINGTON CITY, Sept. 16, 1836.

BR. BREWER—I have just returned from a Baptist camp-meeting held in Fauquier Co., Va.; and as such meetings are a rarity in the Baptist denomination, and to the Baptists at the north entirely unknown, I suppose I cannot better spend an hour than in describing one for them.

The place for holding the meeting I allude to, is situated on the land of Col. Geo. L. Cochran, about fifty miles from this place, and seven miles from Middlebury, Loudon Co. The meeting commenced this day week. I arrived just as the services for Saturday evening were about to open.

The road leading immediately to the camp ground was circuitous, winding through hills, until it almost lost itself in a deep forest, in which, on a beautiful slope of ground, which seemed to have been formed by nature's self for the sacred purpose of assembling to attend to the worship of the Most High God, were encamped those who intended to devote themselves entirely to the services of the meeting. At the foot of a gentle undulation was situated the stand for the preachers, raised about four feet above ground—covered with boards, connected with an arbor made of green boughs, which sheltered the fairer portion of the congregation. In front of this stand there were seats (planks laid upon stakes) sufficient to accommodate over two thousand people; behind were seats for colored persons.

When I arrived on the ground, the lamps were just lighted, and suspended from the trees at different points throughout the grove. Added to this, the brilliance of a semi-circular row of lamps, hung in front of the preacher's stands, and the blazing pine knots, elevated on stands at intervals around the ground, rendered the scene one of imposing grandeur.

Services were commenced in the ordinary manner. Eld. S. Cornelius, Agent for the Baptist Board of Foreign Missions, and Prest. of Board of Trustees of Col. Coll. D. C., delivered an impressive discourse upon the "power of God," and at an early hour, the meeting was broken up without any confusion whatever. On the next day, which was the Sabbath, three discourses were delivered during the day, to the congregation, one directed to the young particularly; another from the text, "O wicked man thou shalt surely die." And one other to the colored portion of the assembly especially. In the evening, services were commenced, and the preacher was in the midst of an animated strain of an impassioned exhortation to sinners, when the thunders of Heaven's artillery foretold a coming storm, and caused the congregation to disperse; but still the worship of God was the object in view. Groups assembled at various tents. Singing, praying, and exhortation, sounded throughout the whole encampment. On Monday, discourses were delivered, for the first time, an appeal was made to the unconverted to manifest their interest in their own souls' salvation, by coming forward to the anxious seat—only three, however, came forward. Earnest prayer was offered up for these anxious individuals, and the assembly dispersed. During Tuesday, a more serious and attentive appearance was manifested by the congregation, the preaching and exhortations became more pointed, and indications of success exhibited themselves. In the afternoon of this day I left the ground. I afterwards learned that the meeting resulted in the hopeful conversion of about thirty souls. The ministers in attendance, were Elds. Wm. F. Broadus, Addison Hall, Richard N. Herndon, Burdett Grimsley, and Samuel Cornelius, besides others who were occasionally present, among whom was Rev. H. O. Wyer, formerly pastor of the Baptist church in Savannah, Ga., but now disabled from preaching by an affection of the lungs.

In reflecting upon all the circumstances attending camp-meetings, I knew not how to condemn them, and yet to approve them unreservedly, was to me difficult. Though nothing like confusion or disorder prevailed, yet there seemed to be so much of thoughtlessness and gaiety exhibited by the great multitude, as inclined me to attribute the interest manifested by the careless, to the novelty of the scene and the attendant circumstances. The young and gay went no doubt to see and be seen, while numbers of others went with a pure heart and fervent desire to see God honored and multitudes of souls saved. In thinly settled neighborhoods, where preaching can be had but seldom, where meeting-houses are far apart, such meetings can be justified. However, if more good can be done there than in the usual protracted meetings of the northern country, the writer of this letter will be the last man to object. During the services of Sunday and Monday, I should think about two thousand people were congregated, and the bare fact of so many being congregated for the avowed purpose of religion might excite in them greater respect for its ordinances; but it does not become me to philosophise upon the nature and effects of camp-meetings, and I therefore will conclude my prosing.

Yours, in Christian bonds,

W. C. CRANE.

From the same.

AUBURN, Oct. 13, 1836.

DEAR BROTHER—About six weeks since I preached to my congregation on the claims of the Bible, and we formed, within the bounds of our church, a Society, auxiliary to the A. F. B. Society, and procured about two hundred members, raising about two hundred dollars for that object.

Yesterday, as I passed through our village, a young gentleman, (a dry goods merchant,) by the name of ISHAM, requested me to call in to his store, which I accordingly did; when he informed me that he was present at the time I preached on the subject of the Bible, and came to the conclusion that it was his duty to aid that

cause. He then gave to our society, for himself and partner, a Mr. WORTHINGTON, two hundred dollars, to be applied in giving the Bible to the destitute in its purity.

Mr. ISHAM is a presbyterian; his partner is not a professor of religion. If you think this will aid our common cause, I would be happy to see it in the Register.

Yours, affectionately, in Christ,
S. S. PARK.

"EASING CONSCIENCE."

When I see a female, a professor of religion, one who claims to take Christ for an example, wearing from 1 to 25, or even fifty dollars worth of jewelry, and at the same time, doing but little for the cause of Christ, I am compelled to think that if that sister would lay aside her jewelry, such as silver and shell combs, gold beads, rings, &c., and devote the proceeds to the support of the gospel at home or abroad, she would ease her conscience.

When I see a brother carrying an expensive watch, and in addition to this an expensive appendage, in the form of chains, safeguards, keys and seals, which cost from twenty to one hundred dollars, I think if that brother would be content with a watch worth from ten to eighteen dollars, and give the difference for the spread of the gospel, he would ease his conscience.

Again, when I have seen Christians, whose profession requires that they be not conformed to this world, spending several dollars annually, for dress, more than their real wants demanded, I have thought that if these good friends would practice a little economy here and give all they save by it to the cause of Christ, they would do much good, and at the same time, ease their conscience.

In visiting my brethren and sisters, frequently when I have seated myself at their tables, I have thought that if they would be content with less costly food and a much less variety, they would not only promote their health, but they would ease their conscience.

When I have seen professors of religion, habitually making use of tobacco, snuff, &c., I have thought, if these brethren and sisters would renounce this unpleasant and unprofitable habit, they would not only set a better example before the world, but they would ease their conscience.

Lastly, when I have seen a small portion of the Christian church contributing liberally for the spread of christianity, I have thought that if every Christian would do what he could, though it were not more than the widow's mite, they would manifest an interest in the cause, and ease their consciences.

HOME MISSIONS.

The extract which follows, is from a letter written by W. W. Tucker, and published in the H. M. Record. It bears date in Missouri, Sept. 1836.

In St. Louis, there were, twenty-seven conversions, and eight baptisms—Calvary, four baptized—Rich Woods, eight baptized—Mount Zion, (a church I omitted above) sixteen conversions—Courtois, twenty-six conversions, and eleven baptized—Crooked Creek, three conversions, and three baptized—Black River, sixteen conversions, and sixteen baptized—Harmony, fifteen conversions, and six baptized—Providence, twenty-three conversions, and sixteen baptized—Lebanon, seven conversions, and five baptized—Old Mines, eleven baptized.

I have ridden sixteen hundred miles, preached two hundred and fifteen sermons, and attended sixty-three prayer meetings. I have witnessed a number of conversions, and left upwards of a hundred behind me, who said, Pray for us.

Upon the whole, I see nothing to hinder the progress of Baptist principles, if there could be constant preaching by men who will do their duty. It should be recollected that Baptist principles are opposed more or less by all denominations, and on all sides; but all have been constrained to admit that the Lord has been with the Missionaries of the Franklin Missionary Society this year. And the converts have felt it their duty to follow their Lord straightway down into Jordan.

The last fourteen days I have spent in St. Louis county, within the limits of the Missouri Association, where there are some tokens of a revival. Two have been baptized, and many are mourning for sin. This is a populous county, and Baptist principles are generally received.

For the Secretary.

CONTROVERSY.

The present is an age of controversy. The day of darkness which so long overspread the earth, forbidding man alike to enter the portals of truth or oppose the dominion of error, has passed away. The sun of science, literature and religion, is fast approaching its meridian splendor. Freedom of thought, and liberty of speech are acknowledged as the high prerogatives of intellectual beings. While, however, we rejoice at the general emancipation of mind from the bondage of bigotry and superstition, we cannot avoid observing some of the evils which have arisen from an abuse of the privilege of free discussion.

Man is prone to extremes. Few are so fortunate as to keep the middle course between Scylla and Charybdis. While on the one hand we would deprecate an implicit confidence in every dogma, which man may attempt to support, we should, on the other, beware of universal scepticism. Many persons of superior talents have reasoned themselves out of reason, and have adopted theories which the common sense of every peasant in the country would have rejected. The mind is fabled of its own speculations, and when it has with much labor found a system, it is unwilling to abandon the whole as absurd.

It is even dangerous for a man to make an attack upon doctrines which, though accompanied with some error, are in the main true. The

more attempt to refute things considered erroneous, has too often resulted in an entire rejection of what was correct. It is a common remark, that the advocate at the bar usually persuades himself that he is on the side of justice. And every one knows that in polemical discussions, persons actually adopt as correct, the side of the question which they may happen to have been appointed to defend. Multitudes, while endeavoring to overwhelm what they have regarded as visionary notions, have by their metaphysical and sophistical reasoning, driven themselves into the polar regions of cold and withering infidelity.

Another evil of controversy is, that there is sometimes no end to it, or rather both parties remain of the same opinion they were before the discussion commenced. Man is fond of victory. And if he is conquered, he generally endeavors to avoid the mortification of acknowledging it, and either retreats, or commences a new engagement.

It is truly lamentable to reflect on the amount of time and talent which have been foolishly wasted in this manner. Every library groans beneath the burden of books written on controversial subjects. One would suppose, from the vast number of books published, that every dispute must now be settled, and every subject rendered perfectly clear, if he did not know that most authors are like the cuttle-fish which spreads an inky cloud behind.

How much good might have been accomplished, if all the time and ability thus perverted, had been employed in promoting the interests of society, and ameliorating the condition of men.

From the Conn. Observer.

THE WINTER—THE POOR.

The high price of almost every article of living, at the present time, often leads the benevolent, who have a heart to feel for the wants of others, though their own are supplied, to inquire, "What will the poor do for fuel and for food, during the approaching winter?" It is well to think, thus early, of this subject. That the poor will not be able to supply themselves with food and fuel, in a great many cases, in our large towns—and perhaps, to some extent, in our country towns, during the coming winter, if its severity is like that of the last, is unquestionable. That they must not be left to perish, in this Christian land, is equally unquestionable, though they must inevitably suffer, if the present prices continue. How, then, and by whom, must their sufferings be mitigated?

To answer this inquiry properly, we must search after the cause of their poverty. What is it that exposes them to pinching want? Why have they not laid up something during the summer, to meet the demands of winter? How comes it that in this land of abundance—in this land, where there is more labor needed, than can be obtained, and where the price of labor is high, that the close of autumn finds them without funds for defraying the expenses of winter? Doubtless no one answer can be given, which would cover every case. There is a diversity of causes, if we take the whole range of poverty in our land. There are sickness, and accidents, and disappointment, and other dispensations of Providence, which leave some destitute of the means of providing food and fuel, during the winter, after all their care, and industry and economy. Such cases call for the warm sympathy, and the generous relief of the charitable. Then there are widows, all whose efforts and sacrifices, are not sufficient to procure more than enough to meet the daily demands of their fatherless children.

But passing by these and similar cases, where there is good reason for destitution, at the opening of winter—there are multitudes who will live, if they live at all, through the severity of the season, on the charity of others, merely because they would not labor in summer. They would work a day, now and then, to get enough to supply them with intoxicating drinks, and the rest of the time they spend in the indulgence of sloth. High wages, promptly paid, would not induce them to aid in the labors of harvest, farther than to procure the means of indulging their love for exciting liquors. And now, in a few days, they will be cast, for support, on the liberality of the industrious and saving, for whom they would not work, even at a price to be set by themselves.

There is another class, who were willing to labor, during the summer,—but they expended much of their wages for ardent spirits, and other intoxicating drinks. They might have laid aside enough to get food and fuel for their families, during the winter, if they had been temperate and economical;—but they preferred to spend, at the grog-shop, the money needed for their families, and now, in a few days, the appeal will come to the hearts of the humane and liberal, for their relief.

Any man who will consult his own observation, or that of his neighbors, will find that the last two classes we have mentioned, compose a large share of those, both in cities and in the country, who are thrown upon the charity of individuals or of the public. The statistics gathered in different sections of the land, and by different agents, in the cause of Temperance, show the same fact. It is well established that at least three fourths of the expense of supporting the poor, springs, more or less directly, from the use of intoxicating drinks. Such, then, being the origin of poverty to be relieved, how, and by whom, shall the sufferings of the poor be mitigated? Who shall supply them with food, and fuel, and raiment? It is easy to see, we think, who ought to bear a large share of the burden. Those who have had their money in the summer, and who will have a good portion of what they earn in the winter, ought to bear a corresponding portion of the expense of their support. Their money has gone to the grog-shops to a large extent. The keepers of these shops have had no small share of their summer's wages; who, if not they,

shall bear a large share of their winter's support? But will they do it?

If the poor, however, cannot get their support during the winter, where so large a part of their earnings, in many cases, were deposited during the summer, they must look for it somewhere else. Where shall they look? There are but two other sources from which they can expect aid. They must be relieved by individual subscriptions, or from the treasury of the different towns. Shall the former mode be adopted? Shall the relief come from the voluntary subscriptions of individuals? There are various objections to this. One is, that the burden of relief will be laid to a great extent, on those who have done the most to prevent the evil. The very men who have been most benevolently engaged in checking intemperance, will have to give most liberally for the relief of those made, or kept poor by the use of intoxicating drinks. Is this right? Is the operation of such a measure wholesome? Ought those who wish for the continuance of grog-shops, and the system of licensing, to cast the relief of poverty which grows out of the sale of intoxicating drinks, upon the men who do all in their power to prevent the sale?

Another objection to individual relief is, that it sunders the connexion between crime and punishment. Let the public have to be taxed heavily for the support of poverty known to result from the sale of intoxicating drinks, and it will not be long before the licensing grog-shops will be abandoned. But if individuals will relieve the public of this burden, this system of licences will be likely, still longer, to benumb the energies of the community. That the public may be made to feel the folly of their course, it is far better that the poverty, springing from intemperance, should be relieved from their treasury, than from private charity.

Severe as would be the unmitigated sufferings of the poor, and trying as would be the result of an experiment to leave the improvident and the intemperate to eat the fruit of their own ways, without any relief, either from public bounty, or from private benevolence, it may be questioned whether the real calamities of the poor might not, on the whole, be lessened by such a course. The experiment of one winter would be the death of the license system, by showing its tendencies. And would as many die from cold and hunger, during the experiment, as now die every year, in consequence of the indiscriminate sale of ardent spirit? Would the wife of the drunkard, and his family, suffer as much, during one winter, as they suffer from year to year, in consequence of the existence of the license system?—Harsh as the remedy may be regarded, and undesirable as it may seem, it might be, still, consistent with real kindness.

CHRISTIAN SECRETARY.

MONTHLY CONCERT OF PRAYER.—This deeply interesting employment, and invaluable privilege of some portions of the christian church, has now become so general, and the blessing of God has so manifestly attended it when properly conducted, that it seldom fails to affect the pious sensibilities of devout christians. The practice has become very general of interspersing the devotional exercises with reading, or making verbal communications of information, events, labors, trials, and success resulting from, or attendant upon missionary, either domestic or foreign. And it is altogether natural and proper it should be so; for the spread of the gospel and the salvation of men, are among the primary objects for which those meetings were originated, and for which they are yet sustained. And to exhibit the success which attends the gospel preached by the missionaries, or resulting from their other labors, is but to know christians do not pray in vain, but that God both hears and answers prayer.

The only intility of the practice above referred to, of which fears may be entertained, are first, devoting too much time to this object, and thereby circumscribing improperly devotional exercises. Or second, by reading or otherwise presenting improper and irrelevant matter, and thereby producing either tedium, or dissipation of mind in the auditors. These points being carefully guarded, it is often a most affecting and encouraging part of a prayer-meeting, to be informed of the "wonderful works of God."

It is often a subject of solicitude to a pastor, or other leader of such meetings, to find suitable matter to bring before the attendants, either by way of intelligence, or wants of missionaries and the cause. Wherever the churches avail themselves of the Baptist Missionary Magazine, as every church ought to, a ready fund of information is at hand, from which to make judicious selections to interest, cheer, and encourage the friends of Zion to perseverance in both prayers and alms.

It is not only with the present and prospective labors and success of missions that the church has to do; but the mind is often as much quickened, and devout gratitude to God inspired by retrospective views of the originating instruments, and progress of these now widely extended and absorbing operations, as by any other means. And it is with this view and for this purpose, that we have selected and put together some incidents found in the memoir of Wm. Carey, lately published. On reading the memoir it occurred to mind, that though most if not all the facts referred to might be known to some readers, to others, and especially the young, they would be new; and in either case would be acceptable as stirring up pure minds by way of remembrance; and possibly some might think them proper to be read in the social prayer meeting.

We have not followed entirely the language of the biographer in narrating facts, but stated some of them in our own way, accompanied with a few thoughts, intending to leave the reader to expatiate upon them at pleasure. In other instances his language is quoted verbatim. Strict regard to the order in which facts are mentioned in the book, has not been heeded in this selection; the facts were the object, that

however arranged, they might be reflected upon and do good.

FOR MONTHLY CONCERT.

Facts connected with the formation of the English Baptist Missionary Society. From the Memoir of the Rev. Wm. Carey.

So totally alone was Mr. Carey when early impressed with the duty of christians to send the gospel to the heathen, that at a ministers meeting at Northampton in the year 1789, when the young ministers were called upon by Mr. Ryland, senior, the Moderator, to propose a topic for discussion, Mr. Carey, after waiting some time, and no one speaking, proposed—"The duty of christians to attempt the spread of the gospel among heathen nations." The announcement was received with surprise by the aged Ryland, who is said to have called Mr. Carey an enthusiast for entertaining such an idea. What want of proper views does this indicate at that time; and what superior light has since risen upon the church; and how evident is it now, that young Carey was illuminated and moved upon from on high.

It was about this time he wrote and (by request of a ministers meeting) published a pamphlet, in which, among other things he discussed the perpetuity of our Lord's commission to go into all the world and preach the gospel to every creature.

So lately was it, (not yet fifty years,) when a single mind broached a subject, and insisted on duties, which subject has since absorbed the mind of the church including almost every christian denomination, and which duty then so little understood, has for years been and is now, the mainspring of all missionary effort.—the duty of the church to fulfil that injunction of her Redeemer. To every reflecting mind, this amazing change from darkness to light, from stupor to activity, and the apparent weakness of the instrument by which it commenced, the means by which it has been achieved, and its present extension, afford a fruitful theme on which to dwell with profit and delight. We will here let the biographer speak in his own felicitous manner of the time, occasion, and sermon of Mr. Carey, the leading topics of which have long been the watchwords of Zion, "Expect great things from God;—attempt great things for God." These propositions themselves afford ground of deep thought; the former as an incentive to prayer, the latter, to action. He thus speaks:—

"At the Nottingham association, in June, 1792, Mr. Carey preached from Isaiah lii. 2, 3: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' After observing, by way of introduction, that the church here compared to a poor desolate widow, who lived alone in a small tent; that she who had thus lived in a manner childless, was told to expect an increase in her family, such as would require a much larger dwelling; and this because her Maker was her husband, whose name was not only the Lord of Hosts, the Holy One of Israel, but the God of the whole earth; he proceeded to take up the spirit of the passage in two exhortations, which he addressed to his brethren: 1. Expect great things from God; 2. Attempt great things for God. After it was concluded, the ministers resolved that, at the next Kettering ministers' meeting, on the first of October of the same year, the plan of a society should be brought forward, and, if found practicable, a society formed. At the Kettering meeting, brother Carey was present; and after the public services of the day were over, the ministers withdrew into a private room, and there, in a solemn vow, pledged themselves to God and one another, as a society, to make at least an attempt for carrying the gospel somewhere into the heathen world. A committee was chosen, and Mr. Carey was a member of it.

He seemed, in this undertaking, to have his work before him, and to possess almost a foresight of the issues of things. In his Inquiry, he wrote as if all denominations of Christians were to be stirred up to the same efforts, and expresses his judgment of what should be their conduct. He also, a little before he went, saw Mr. Ward, who was then a pious youth, and by trade a printer. 'We shall want you,' said he, 'in a few years, to print the Bible; you must come after us.' And these few words, as Mr. W. has confessed, so remained on his mind, that he could never forget them.

Two things in the above quotation, are worthy remark. The first is, the impressively solemn manner in which the ministers retired to a room by themselves, and there entered upon the great work before them, with vows to God and each other. Here let imagination picture their fears and faith in view of entering upon so great a work. Its magnitude, its importance, the want of knowledge, of men, of means, all these, and more than can be named, conspired to overwhelm them, and drive them to their knees and to God.—What might be expected if modern missionary societies were formed with solemn vows, in retirement, instead of public speeches, pomp and display?

The second fact is, his remark to Mr. Ward, and the effect it afterwards produced.

UNION ASSOCIATION.—This body met at Carmel, Putnam co. N. Y. September 7th and 8th. Br. J. G. Collom, of Danbury, Ct. preached the introductory sermon from Psalm 145th, part of the 11th verse. Br. E. Baldwin was chosen Moderator; Br. J. G. Collom, Clerk; and J. Warren, Assistant.

The Association contains 15 churches, (a part of which are in this state,) ten ordained ministers, and two licentiates. Added by baptism 215; total of communicants, 1276. This Association has been of late years rising in strength, order, and efficiency. During the past year, several of the churches have been refreshed with an outpouring of the Spirit, which has resulted in the addition to the churches of such as it is believed will be saved; and produced increased action for the salvation of others.

The claims of all benevolent operations were considered, and sustained by appropriate resolutions. Among these the American and Foreign Bible Society was greeted. It was recommended to raise \$400 expressly for Home and Foreign Missions. After the missionary sermon, \$50.78 were taken up for Foreign Missions, and there was sent up by the churches for different objects, \$171.77.

They have a missionary society for their own territory, which had expended \$130. Br. Seth Higby had labored in their service with much success.

This scheme, when well prosecuted, is a most exel-

lent method of aiding feeble churches. Their wants being under the eyes of the committee, it secures greater impartiality in the application of means.

CALL ACCEPTED.—The Rev. Henry Jackson of Charlestown, Massachusetts, has accepted the call of the North Baptist church in this city, to become their pastor. Mr. J. has, for this purpose, received a dismission from the people of his former charge and is expected to commence his labors here on the first Lord's day in December. He will probably be installed soon after that time.

Our friends of the Union Association are informed, that their minutes were received in good time, a notice of them was prepared, and as was supposed, inserted in the Secretary. On this supposition our readers have been once since incidentally referred to them. Not till this week were we aware of the fact that the notice was mislaid and never inserted. It will be found in this paper.

TO CORRESPONDENTS.

"Inseparability to the Future State,"—"Winds of Autumn,"—"The Sinner's Lament," &c., are received, and are necessarily postponed this week.

NOTICE to those who send us notices.—The publisher of this paper takes pleasure in rendering service to any of the benevolent societies, which need frequently to publish the times and places of their meetings, and also their doings. But if any society wishes a notice of such kind published in this paper, it is requisite that such notice be left for the Secretary, in time to have it appear in its columns simultaneously with its appearance in other papers.

THE WREATH; Designed as a Token for the Young; 1837. New-York; Doolittle and Vernilye, publishers. This is the second appearance of this beautiful and sweet little Token. The publishers say in the preface, "It is the aim of its conductors to provide for youthful readers a holiday present, which may combine profit with amusement, and contain instruction for the heart, as well as for the mind." And most perfectly have they accomplished their object. Its contents are entirely original, and for sweetness, simplicity, and adaptiveness, are all that could be desired. Among the initials of its contributors are seen more than once, that sure guarantee of acceptance, the well known L. H. S.

Its style and mechanical execution, together with its numerous elegant cuts, are all that a 16 mo of 240 pages would justify, or the most tasty require. In short, it is beautifully printed, bound and gilt. We wish its publishers the ample remuneration they so well deserve for a good thing.

For sale by Canfield & Robins.

JUVENILE CONCERT.

We are informed, that on account of the rain on Wednesday evening, Mr. Wade will repeat the Concert by his juvenile class of 100 pupils, THIS EVENING, the 4th instant, at the North Baptist Meeting house.

NORWICH UNION SCHOOL.—Chenango Co. N. Y. In the Secretary of Oct. 8th, a notice was given of this school for the sake of commending one particular good trait in its course of instruction. Not aware that any thing further would be interesting, the names of the instructors were omitted. But as we are now reminded of the omission, they are freely inserted, and are as follows:

OLIVER T. HAMMOND, Principal.
Rev. J. A. BRAYTON, Teacher of Languages and Mathematics.
THOMPSON MEADE, Jr. M. D. Teacher of Chemistry, Botany and Physiology.
A. LOUISA HAMMOND, Preceptor.
ELIZA ANN READ, Teacher of Music.
LOUISA BROOKS, Assistant.

DEFERRED ARTICLES.

From the Monthly Paper.

PREMIUM TRACT.

The occasion of the Tract is simply this. The individual to whom the narrative relates, which was published in the Monthly Paper for July, was so fully impressed with the belief that others laboring under distressing convictions similar to his own would find peace and comfort in the same way in which he had found them, as to propose several years since a premium of \$50 for the best Tract on the subject. The judges at that time appointed to award the premium, received many manuscript Tracts composed with a view to it, and examined them, but were of opinion that none of them were sufficiently direct and appropriate to answer the end proposed. They therefore remitted their charge to the proposer of the premium, upon which he increased the offer to \$100, and named the Selecting Committee of the Baptist General Tract Society as the judges. The proposed Tract was to contain from 12 to 20 pages, to have the narrative prefixed, and to bear the title, "The Troubled Conscience and the peace-speaking Blood of Christ." There came before the committee five manuscript Tracts, competitors for the prize. Of them, they considered two as deserving attention and publication, and therefore resolved to adopt them both and divide the premium betwixt them. It will be perceived that Part the Second does not contain the Narrative—and in other respects it is so little coincident with Part the First as to justify the publication of it as a separate and distinct Tract.

Upon breaking the seals it appeared that brother Wm. T. Brantley, pastor of the First Baptist church Philadelphia, was the author of Part the First, and that Professor Barnes Sears, of the Newton Theological Institution, was the author of Part the Second.

SELECTING COMMITTEE.

PREMIUM OFFERED.
The sum of one hundred dollars having been pledged for the purpose, the same is offered for the best Tract which shall be deemed suitable and appropriate, not to exceed 24 pages, on the injurious influence of theatrical entertainments; to be submitted to the Selecting Committee of the Baptist General Tract Society on or before the first of April, 1837. Competitors for the premium will send in their communications to I. M. Allen, General Agent of the Baptist General Tract Society, with suitable marks and real name under seal—said seal not to be broken unless the premium be adjudged to the Tract to which it is attached, in which case it will be opened, and the successful candidate duly informed.

Religious editors are respectfully requested to give the above a suitable number of insertions in their respective papers.—Monthly Paper.

THE PHILADELPHIA BAPTIST ASSOCIATION.

The 129th anniversary of this body was held on Tuesday, the 4th instant, and continued till Thursday evening, in the house of the New Market Street Baptist church. The reports from the churches, 33 in number, indicated a general state of internal peace,

and a moderate degree of prosperity, only 206 having been received into fellowship by baptism during the year. Sermons were preached during the session by Mr. Gillett of this city, and Mr. Simmons of Providence, R. I. Throughout all the deliberations, the most perfect harmony and Christian love were manifested.

On Wednesday evening, Mr. Tucker, pastor elect of the Baptist church in Milesburg, was by request of that church solemnly ordained to the work of the Christian ministry. Sermon by brother Babcock of the Spruce street church; ordaining prayer by brother Kennard of the New Market street church; charge by brother Mathias of Hiltown; and right hand of fellowship by brother Geo. I. Miles, of West Chester.—Monthly Paper.

ATTENTION, THE HUMANE!—CALVIN I. BARRETT, son of Deacon CALVIN BARRETT of Brookline, Vt., left this town, in September last, with the impression, that it is his imperious duty to go from place to place, expounding the Scriptures and teaching men the ways of righteousness. Such were the circumstances under which he left his parents, that his relations and acquaintances are fearful that he is delirious, and will suffer from want and unkind treatment. His father having spent several days in search of him, in vain, his friends one of whom is an aged grandmother, who it is feared, in consequence of this affliction, will be brought to her grave, requests us, the undersigned, to inform christians and the public generally, that he is a member of the Baptist Church in this place, in good standing and highly esteemed by all. His relatives desire that he may be kindly received wherever he may be, should any one see or hear of him.

He is a young man about 21 years of age, nearly 6 feet in height, slender built, a little stooping forward, long favored, dark complexion, with dark full eyes and dark hair. When he left his parents, his dress was a black coat and pantaloons, and a palm-leaf hat considerably worn.

A letter containing information where he is, should be directed to Fayetteville P. O. New-fane, Vt.

N. B.—Editors in New-England and New-York are requested to insert the above article in their papers.

D. M. CRANE.
T. WELLMAN.
S. STERBINS.

Brookline, Oct. 16, 1836.

Another Theatre burnt.—The new theatre in Cincinnati, was burnt down on the 21st of October. It belonged to Mr. Caldwell, of New Orleans. Loss from \$30,000 to \$40,000, and no insurance.

Fire at Newark N. J.—On Friday afternoon, Oct. 23th, a destructive fire commenced in a chandlery store, which spread and raged till many dwellings, stores, and manufactories were destroyed, the exact number not known. Much property was saved, but the loss is estimated at \$200,000, one half insured.

Sad Disaster.—The steamboat Royal Tar, plying between St. Johns and Portland Me., took fire on her passage, on the 25th ult., and was totally destroyed, and what is melancholy to add, twenty-four passengers lost their lives.

The mob spirit.—We learn from St. Louis, that the African Sabbath school has fallen under the ban of the mobites. At a meeting of the Sabbath School Association, it was voted to suspend the school, in consequence of the mob spirit, which was so prevalent. How temporary or not, our correspondent does not inform us. We marvel that our brethren should have given way to this thing. No pupil was received into the school who did not bring from his or her master, a written permission to attend; and we cannot conceive what right any one else has to interfere. The next achievement will be to assault the church doors, and forbid the minister to enter, unless he will pledge himself to avoid in his sermons all unpopular topics and doctrines. A similar attempt was made last fall to destroy the African Sunday School; but through the firmness of the superintendent it failed, though headed by an elder of the church.

Melancholy occurrence, seven lives lost.—A boat containing ten colored persons, was upset in Hempstead Harbor, L. I. on Saturday afternoon last, and so to relate, all on board, except three, perished. These unfortunate men had twice before during the day, crossed from Cox Neck, to the grog shop on the opposite side of the harbor, to purchase rum, and were proceeding on the same errand a third time, when this sad accident happened. The boat was, at the time, close by the shore—there was very little wind, and all were good swimmers, but were so intoxicated with liquor previously furnished them, that they sank into a watery grave before any assistance could be rendered.—N. Y. Daily Advertiser.

An American gentleman writes from Rome, that in conversation with the Pope, the old man told him, that bishop England, who has been to establish popery in St. Domingo, was while there, opposed by the "Superintendent or Governor," who thereupon "fell down dead." This is *non* indeed, but as it comes via Rome, confirmation is needed. It is believed President Boyer, of St. Domingo is alive and well, and as no information has reached us of any other one so stricken dead, it must go for news of Popish origin.

MARRIED.

In this city, on Monday evening Oct. 24, by the Rev. Mr. Burgess, Thomas B. Kittredge, M. D. of Claremont, N. H. to Miss Caroline A. daughter of Mr. Moses Smith, of this city.

On Sunday evening, the 23d ult. by Rev. Asahel Moore, Mr. William Robbins, Jr. to Miss Maria D. Squire, all of Hartford.

On Tuesday evening, by Rev. Dr. Hawes, Mr. James Lockwood to Miss Charlotte Chamberlain.

In Wethersfield, on Monday morning, 24th, by Rev. Wm. Bentley, Mr. Isaac W. Morrell, merchant, of Savannah, Geo. to Miss Sarah Goodrich, daughter of Jesse Goodrich, Esq.

At East Hartford, on the 19th ult. Mr. George Roberts, merchant, of this city, to Miss Louisa Stuart, of East Hartford.

At Norwich, on the 23d ult. by the Rev. H. P. Arms, Mr. John A. Lathrop, of Buffalo, to Miss Lucy Louisa Cottrell, of Norwich.

At Windsor, Mr. Anson Loomis, of Bethlehem to Miss Eunice N. Simmons, of Windsor.

In Suffield, on the 14th inst. by the Rev. Mr. Wildman, Mr. Bennet Whitney of Fairfield, to Miss Susan Curtis of the former place.

In New London, by the Rev. Mr. Haskall, Mr. James G. Norris to Mrs. Mary Gilston, both of that place.

In New London, by the Rev. Alvin Ackley, Mr. Andrew Lawrence, to Miss Mary French, both of that place.

In Waterford, by the Rev. Francis Darrow, Mr. Oliver H. P. Fox, to Miss Lydia L. Douglass, both of that place.

In Waterford, by the Rev. Francis Darrow, Mr. James Chapel of Montville, to Miss Eunice C. Peckham, of the former place.

DIED.

In this city, on Wednesday morning, Mr. Elisha Latimer.

In this city, on Tuesday morning last, Mary Jane

Carlin, aged 6 years and 9 months, daughter of Mr. Julius Carlin.

In this city, on the 19th ult. Mrs. Ann Clapp, aged 68 years.

In this city, Mrs. Achsey Skinner, relict of Mr. Elisha Skinner, aged about 78.

At Wethersfield, on the 26th ult. Miss Julia Stillman, aged 33, daughter of Major Joseph Stillman. The deceased was a member of the Congregational church, and exemplified in life the religion she professed. Her disease being consumption, of which she long lingered, and being happy in her confidence in the Saviour, she embraced opportunities to urge christians to faithfulness, to which they were bound by the faithfulness of God. She closed a short but righteous life as might be expected, happy, thank happy, in the prospect of glorification with Christ at his coming.

At Ashfield, Oct. 21st. Mr. Julius Mitchell Martin, aged 16 years, son of Elger Orra Martin. Particulars hereafter.

At Norwalk, Henry Belden, Esq. President of the Norwalk Bank.

In Milton, Mass. on Sabbath, the 16th ult. the Rev. Samuel Gile, D. D. He was able to officiate in the morning service of the sanctuary, and in the interim of worship he died in a fit of apoplexy. Dr. Gile was born in Hallowell, N. H. July 1780.

In Virginia, Mrs. Randolph, wife of the late Gov. Thomas M. Randolph, and only daughter of Thomas Jefferson.

NOTICES.

NOTICE.

The next quarterly meeting of the New London County and vicinity Baptist Ministerial Conference will be held in the Baptist Meeting house at Lebanon, the second Tuesday in November, at 2 o'clock P. M. N. E. SHALER, Sec'y.

SABBATH CONVENTION

In Wadham County.

It having been for months, the wish of several individuals in Wadham County, that a Convention be held for the purpose of deliberation and action with reference to the promotion of the better observance of the Sabbath; and Pastors and laymen of various denominations having been consulted and found much in favor of such a meeting; a County Convention on this subject has accordingly been agreed upon, to be held in the South Church in Brooklyn, on the 2d Tuesday, the 8th day of Nov. at 1 o'clock P. M. All the Pastors of all denominations, together with three or more delegates from each of the churches are requested to attend.

Brooklyn, N. Oct. 21, 1836.

NOTICE.

The second Baptist Church and Society in Waterford have appointed Tuesday the 23d of Nov. next, at 1 o'clock P. M., to commence a series of religious meetings, to continue as long as may be judged expedient. Ministering and other brethren are hereby solicited to attend, and take shares in the labors and profits of the vineyard: 1st Cor. 15, 58.

ERASTUS DENISON, Minister.

MIDDLESEX COUNTY

TEMPERANCE SOCIETY.

The next meeting of this society will be held at the Congregational meeting house in Chester, on Tuesday the 22d inst. Delegates will meet at 10 o'clock A. M. Public address at 1 o'clock P. M.

The Rev. Mr. Hunt has been invited to deliver the address, and it is hoped that he will be present.

Deep River, Nov. 1st, 1836.

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New York Mirror,
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Christian Examiner,
Lady's Book,
Quarterly Register,
American Monthly,
London Metropolitan,
Sabbath School Treasury.
Nov. 3.

NOTICE.

BAPTIST EDITION OF COMPREHENSIVE COMMENTARY.—Subscribers to this work will please to take notice, that we have just received the 3d volume, and such numbers of the 1st and 2d, as were needed to supply subscribers. We have taken this method to give the notice rather than write a circular to each. Subscriptions for the above work taken at our Bookstore as usual.

CANFIELD & ROBINS.

The list of subscribers to the above work are:—Miss Lucy Hamner, Rev. Nathan Wildman, Rev. John Wilder, Mr. David N. Clark, Mr. Samuel Adams, Miss Laura Burnham, Rev. Silas Root, Rev. Albert Cole, Rev. M. Munger, Rev. Samuel Baldwin, Rev. Tubal Wakefield, Rev. Sidney Carter, Mr. Joseph H. Hayden, Miss Anna Lyman, Miss Hannah Hart, Jesse Olney, Esq. Mr. Stephen F. Hall, Rev. H. D. Doolittle, Rev. Silas Ambler, Mr. Joshua L. Smith, Mr. Horatio N. Fish, Dea. Rolin Deckman, Mr. Lewis Edwards, Mr. Thomas Bennett.

Some other names are with us as subscribers, which are so near by that we shall notify them personally.

Sacred Music.

JUST RECEIVED AND FOR SALE BY
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Boston Academy Collection of Music, 4th Edition.—Supplement to do.; The Choir, 5th edition; Social Choir; Juvenile Lyre; Mason's Manual; Ives' Manual. Also a full supply of New Books: Campbell's Poems; Halleck's, do.; Bryant's, do.; Willis's, do.; Dana's, do.; An Essay on Covetousness and Beneficence, by T. Dick. Also the Annals for 1837, &c. &c.

JUST PUBLISHED AND FOR SALE BY
CANFIELD & ROBINS,

THE READER'S GUIDE.—360 pages 12 mo.—containing a notice of the Elementary Sounds in the English language, Instructions for Reading, both prose and verse, and numerous examples for illustration, and lessons for practice, by JOHN HALL, Principal of the Ellington School.

Teachers are desired to call and examine the work, October 8.

6w—33

POETRY.

THE WIDOW OF NAIN.

The Roman sentinel stood helm'd and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quivered upon the sun and sleeping dust,
And the cold snake crept panting from the wall
To bask his scaly circles in the sun.
Upon his spear the soldier lean'd, and kept
His drowsy watch, and as his waking dream
Was broken by the solitary foot
Of some poor mendicant, he rais'd his lids,
To curse him for a tributary Jew,
And slumberously dozed on.

'Twas now high noon.
The dull, low murmur of a funeral
Went thro' the city—the sad sound of feet
Unmix'd with voices—and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide street along whose paved way
A mourning throng wound slowly. They came on,
Bearing a body heavily on its bier,
And by the throng that in the burning heat
Walk'd with forgetful sadness, 'twas of one
Mourn'd with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearers pass'd
Bending beneath their burden. There was one—
Only one mourner. Close behind the bier,
Crumping the pall up in her wither'd hands,
Follow'd an aged woman. Her slow steps
Falter'd with weakness, and a broken moan
Fell from her lips, thickened convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but no one spoke to her.
She had no kinsmen. She had lived alone—
A widow with one son. He was her all—
The only tie she had in the wide world—
And this was he. They could not comfort her.

Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the moon's fainting heat. The beaded sweat
Stood on his forehead, and about the worn
And simple latchets of his sandals lay
Thick the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips at green Bethesda's pool,
Nor wash his feet in Kishon's silver spring,
Nor turn him southward upon Tabor's side
To catch Gilead's light and spicy breeze.
Genesis stood cool upon the East,
Fast by the sea of Galilee, and there
The weary traveller would rest till eve,
And on the alders of Beth I as plains
The grapes of Palestine hung ripe and wild;
Yet turned he not aside, but going the cold path
From every swelling mount, beheld afar
Amid the hills the humble spires of Nain.
The place of his next errand, and the path
Touch'd not Bethesda, and a league away
Far up the East lay broody Galilee.
He thought but of his work. And ever thus
With godlike self forgetfulness he went
Thro' all his mission—healing sicknesses
Where'er he came, and never known to weep
But for a human sorrow, or to stay
His feet but for some pitying miracle.
And in the garden, when his spirit grew
"Exceeding sorrowful," and those he loved
Forgot him in his agony, and slept
How heavenly gentle was his mild reproach—
"Could ye not watch with me one hour? Sleep on!
Sleep on!"

Forth from the city gate the throng
Followed the aged mourner. They came near
The place of burial, and with straining hands
Cried upon the bier, and with a hurried sob, quick as a child's,
And an inquiring wildness flashing thro'
The thin grey lashes of her fevered eyes,
She pass'd where Jesus stood beside the way.
He look'd upon her and his heart was mov'd.
"Weep not!" he said, and as they staid the bier,
And at his bidding set it at his feet.
He gently drew the pall from out her hands,
And laid it back in silence from the dead.
With troubled wonder the mute crowd drew near
And gazed on his calm looks. A minute's space.
He stood and pray'd. Then taking the cold hand,
He said, "Arise!"—and instantly the breast
Heaved in its cerements, and a sudden flush
Ran through the lines of the divided lips,
And, with a murmur of his mother's name,
He trembled and sat upright in his shroud.
And while the mourner hung upon his neck
Jesus went calmly on his way to Nain.

From the N. Y. Evangelist.

LETTER FROM THE ROCKY MOUNTAINS.

RENDZVOUS, head quarters of Colorado,
Rocky Mountains, July 11, 1836.

Dear Brother Leavitt—The readers of your
valuable paper would doubtless be gratified to
learn something of the expedition fitted out
last spring for the Rocky Mountains. I will
endeavor to give you a brief history of our
journey to this place, and the prospects before
us.

Myself and wife left our friends in Oneida
county, N. Y., the first day of February last,
travelled by land to Pittsburgh, 500 miles,
which we reached the first of March. We
were joined at Cincinnati by Doct. Whitman
and wife, from Ontario county, N. Y., and
reached Liberty, Missouri, the most western
town on the Missouri river, the 7th of April,
where we were joined in a few days by brother
Gray, of Utica, N. Y. From Pittsburgh, to
this place, 1500 miles, we came by water, had
a pleasant journey; received many favors
from kind friends; were especially favored by
captains Forsyth, Juden, and Littleton, of the
steam-boats Arabian, Junius, and Chariton,
who treated us with great kindness, and gave
us nearly half our passage. From Liberty
some of us started the 27th of April, and the
rest 1st of May, with two wagons, 17 head of
cattle, and 10 horses and mules. At Canton-
ment Leavenworth, 30 miles from Liberty, we
entered upon the great prairies, which ends
only with the Pacific Ocean, west, and extends
north and south, thousands of miles, and com-
menced our camps—since which time the
ground has been our table, our chairs, and
with a few blankets, our bed. By the blessing
of God, however, we have been comfortably
sheltered from the cold and wet. We reached
the Otoe village, mouth of the Platte river,
300 miles from Fort Leavenworth, 19th of
May. Here, Rev. Mr. Merrill, a Baptist mis-
sionary, and Mr. Case, are located, in whose
family we were very kindly treated, while we
were crossing our effects. The Platte, as its
name indicates, is very broad and shallow,
about a mile in width. We crossed in skin can-
oes. When we left this place, the American

Fur Company, under whose protection we ex-
pected to cross the mountains, were five days
ahead of us. Their animals were fresh, as
they started from Council Bluffs, near this place,
and ours had already travelled 30 miles by forced
marches. But their being ahead was to our
advantage. They made bridges and prepared
roads, and by the blessing of God, we over-
took the company in four and a half days.
We passed up the north side of the Platte to
Fort William, foot of Black hills, 600 miles
from the mouth of the Platte, which we reach-
ed 13th of June. At Fort William we remain-
ed eight days. Started the 21st, travelled up
the south side of the Platte 140 miles, crossed
to the north again, and passed up its waters
till we struck the waters of the Colorado, 2d
July. The waters of the Platte, Colorado,
Columbia, and Yellow-Stone, rise within a few
miles of each other; those of the two former,
interlock some twenty or thirty miles. When
we left the waters of the Atlantic, we struck
those of the Pacific in six or seven miles, with-
out passing any mountain. Our route from
Fort William at the foot of the mountains, has
been rough, of course, but nothing to what
might be expected in crossing the Rocky Moun-
tains. We frequently crossed hills in cutting
off bends of rivers, or in passing from one riv-
er to another, but we seemed to descend as
much as we ascended, till the first and second
of July, we came to spots of snow, which con-
vinced us that we were very high. Since the
11th of June we have not been out of sight of
snow, on the tops of mountains around. We
have succeeded in getting a wagon thus far,
and hope that we shall be able to get it through.

To Fort William our route lay through a
dead level prairie, and plenty of grass. Since
we left the fort we have seen but little grass,
our animals have suffered much, and are now
very poor. From this on we expect to find fuel
and grass sufficient. Several days before we
reached the Fort we saw nothing in the
shape of timber. Our fuel consisted of buffa-
lo manure, which, when dry makes a hot fire.
Our bread, meat and potatoes, since the first
of June, have been nothing but buffalo flesh,
and most of the time very poor.

We have all, however, by the blessing of
God, enjoyed good health, and endured the
fare very well, except Mrs. Spaulding, whose
health, which was better than usual when we
came to Buffalo, has suffered some, either from
the living or the toils of the journey. Our
journey on will still be more difficult on account
of food. In a few days from this place buffa-
lo cease entirely, and no game is to be found in
the country. To remedy the evil we have to
dry and pack meat here for the journey. The
waters on this side of the mountains are much
better than those on the east, the sweetest and
purest I ever drank.

The company with which we journeyed,
consisted of about 90 men, and 260 animals,
mostly mules, heavy loaded. At this camp we
found about 300 men, and three times the num-
ber of animals, employed by the Fur Com-
pany, to cross the mountains, and about 2000 Indians,
Snakes, Bonnabs, Flatheads, and Nez Perces.
Capt Steward, an English gentleman of great
fortune, and Mr. Seileim, a German travel-
ling with us for pleasure. The order of the
camp was as follows: rise at half past three,
A. M. and turn out animals, march at 7, stop
at 11, catch up and start at 1 P. M., camp at
6, catch up and picket animals at 8, a constant
guard night and day. The intervals were com-
pletely taken up in taking care of animals, get-
ting meals, and seeing to our effects, so that
we had no time to rest from the time we left
one post till we reached another. When we
reached this place, not only our animals, but
ourselves were nearly exhausted. Our females
endured the fatigues of the march remarkably
well. Your ladies, who ride on horseback ten
or twelve miles over your smooth roads, and
rest the remainder of the day and week, know
nothing of the fatigues of riding on horseback
from morning till night, day after day for 15
or 20 miles a day, and at night have nothing
to lie on but the cold ground. Truly, we have
reason to bless God that our females are alive,
and enjoying comparatively good health.—The
Fur Company showed us the greatest kindness
throughout the whole journey.—We have want-
ed nothing which was in their power to furnish
us.

We reached this place 6th of July, 16 days
from Fort Green. We expect to start in four
or five days, and by the blessing of our kind
heavenly Father, reach Fort Wallawalla on
the Columbia, 1st Sept. We shall either ac-
company the Nez Perces, alone, or fall into
Capt. McLeod's camp, a British Fur Trader,
whom it would seem the Lord has sent up from
Vancouver, on purpose to convey us down.
From information received both from Indians,
and whites, we shall probably locate about two
days east of Wallawalla, the nearest Nez Per-
ces village. At Wallawalla we learn from
good authority, that we can procure all the
necessaries of life on reasonable terms. Many
cattle and some grain are raised at this place.
At Vancouver, five days from Wallawalla, fur
boats down the river and ten up, is a large es-
tablishment—a mill and several mechanical
shops. They have 6 or 700 head of cattle,
and raise thousands of bushels of grain every
year. Near this place the Lees, our Metho-
dist brethren, are located, and are doing well.
We have now accomplished 3200 miles of our
journey, and have about 700 yet to make. No
hand but that which has so wonderfully sustain-
ed and led us on this far, can lead us through.
Oh, may not our wicked hearts cause Him,
who rules all things, to withdraw that hand.
Two days before we reached this camp, 12 or
15 Nez Perces met us, and received us gladly.
At night, we had a talk with them, told them
we had left our friends and home, and come
many hundred miles to live with them, and to
teach them how good white men live, to teach
them about God, and to do them good. We
spoke through four languages, English, Iro-
quois, Flat Head, and Nez Perces. They re-
plied that they were happy that we had come.

They knew now, that Dr. Whitman spoke
straight, as he had come according to promise.
One brought a letter and some paper from Mr.
Parker, and said that he accompanied Mr.
Parker from this place last year to Wallawalla,
from thence to Vancouver, where they wintered,
that they returned in the spring to Walla-
walla, tried to get an escort of Indians to this
place to meet us, but failed, that Mr. Parker
got down from his horse, wrote the letter, told
him to fetch it to Dr. Whitman, and conduct
him to that place, about a day from Wallawalla,
and that Mr. Parker was going home by sea.
An old chief replied that he did not hear Mr.
Parker and Dr. Whitman last year, but was
glad to hear our voices now, that he was old,
and had but few days to live, but was glad that
we had come to instruct his children. As we
approached the camp, the Nez Perces met us
in great numbers. When we arrived, we learn-
ed from all sources, that when the Nez Per-
ces camp heard that we were actually coming
with the Fur Company, it was filled with re-
joicing. As we came into the camp they
flocked around us by hundreds. Our females
found it quite difficult to get along for the mul-
titudes that pressed around to shake them by the
hand, both men and women. Some of their
women would not be satisfied till they had sa-
luted ours with a kiss, but they were very or-
derly. Our females, of course, being the
first that ever penetrated these wild regions,
excited great curiosity. Our cattle, also, are
much admired by the Indians.

Soon after we arrived, we had another talk
with the Indians. They replied, that they
had come for no other reason than to conduct
us to their country, and they thanked God
they saw our faces. The other day an old
chief came to our camp, and said he was not in
the habit of crowding people's houses, but stood
aloof and looked on. He rejoiced we were
coming to live in his country, and said he
would give us a horse as a present. At night,
he brought a fine horse. The Indians say, the
place selected by Mr. Parker is not good for
us, no timber, but about two days east from
Wallawalla there is plenty of good timber, and
grass, but little snow, horses winter well. The
Indians take great pains to teach us their lan-
guage; many of them can speak English
quite plain. They are truly an interesting and
pleasant race of Indians.

It is said they observe prayers night
and morning, and keep the Sabbath, will not move
camp on the Sabbath, unless they are with
white men and are obliged to. They are styled
by the northern men, Christian Indians. I
hope we shall find these reports true, but we
must not flatter ourselves, we must not forget
that they are Indians. I have just returned from
a scene that convinces me that we shall have
savages to deal with. However, one thing
looks favorable; their anxiety for instruction,
which commenced when they, in connection
with the Flatheads, sent to St. Louis to get
some information about our religion, still con-
tinues. They are very anxious to learn, and
disappointments that must necessarily operate
against us for a time. The field indeed appears
to be a promising one, but we must recollect
that the heart of man in all ages, and among
all people, is desperately wicked, fully set
against God and his government, that nothing
but the grace of God can subdue that our only
hope of success is by faith, prayer, patience,
and constant, persevering labor. We may see
such days as the missionaries of the South Sea
Islands—but we hope our Christian brethren in
our beloved land, will remember us in their
daily prayers, though we are separated by thou-
sands of miles.

Yours in the gospel of Christ,

H. H. SPALDING.

July 16th.—We are now comfortably situ-
ated in the camp of Mosses. McLeod and Mc-
Coy—find them very friendly, interesting gen-
tlemen, disposed to favor us as far as in their
power, will alter their route several days that
we may pass with our waggon, will furnish us
all kinds of grain, fruit, farming utensils, clo-
thing, &c. at Wallawalla, or Vancouver, on
very reasonable terms. Our friends may rest
assured that we shall want for nothing if God
spares our lives to get through.

From the New-York Observer.

MISSIONARY GLEANINGS

A CHURCH BUILT BY HOTTENTOTS.—At the
Moravian settlement of Elim, near Cape La-
gullas, in South Africa, a new church was
erected on the 18th of October last, which is
described by the missionaries as one of the
neatest places of worship in the colony, and as
a structure which would do no discredit to any
part of England. It was erected and finished
entirely by native Hottentots; no hands but
theirs were employed in any part of it. The
walls were decorated for the occasion with fes-
teons of oakleaves and flowers; the building,
which is large, was crowded to excess, so that
part of the audience had to sit in the open air.
This large congregation are said, in a letter to
one of the brethren, to be "as respectable in
outward appearance and neatness of dress as I
ever saw in any part of the world; all atten-
tive and devout, and a great many either ba-
ptized in tears, or struggling to repress the gis-
tating drops which started from their eyes.
When," adds this rejoicing witness, "I recol-
lected what the Hottentots formerly were, and
what was the state of this farm, Vogelstray's
kraal, little more than eleven years ago, my
heart overflowed with gratitude to our Saviour,
who alone can do such wonders; the emotion
of my mind would scarce allow me to join in
the *Te Deum laudamus* with which the service
was opened. The same sensation of holy joy
and gratitude, the same refreshing sense of the
nearness of our Lord, pervaded the whole
assembly; so that with one accord we could
bear witness, that the glory of the Lord filled
the house, and that we should never forget
this happy day in our lives. In the afternoon
ten adults were baptized, and on the following
day they held a love feast, and the communion

was administered to upward of fifty church
members. The missionaries add, that while
the building was in progress, a religious awak-
ening has been spreading in the neighborhood,
and thus, together with the outward and ma-
terial temple, a house of living stones was
erected by the Spirit of the Lord.

MISSIONARIES IN A HURRICANE.—Our read-
ers probably have not forgotten the accounts
received here of the dreadful hurricane which
swept over many of the West India Islands in
August, 1835. In the horrors of that scene,
the moravian missionaries who reside among
the poor colored people of their charge, in
houses but slightly put together, had a full
share. Some of their dwellings, which being
larger than the huts of the negroes, were more
exposed to the fury of the tempest, were un-
roofed, and some of them, if not wholly pros-
trated, were so racked and twisted by the wind,
as to be utterly uninhabitable. In the last
number of the Moravian Missionary Intelligen-
cer, there is a letter from one of the females
at Antigua, addressed to her brother, and giv-
ing an affecting account of the scene: we se-
lect parts of her narrative, as calculated to
show the effects of divine grace in supporting
and calming the mind under circumstances the
most alarming. "It is with a truly thankful
heart that I now inform you of the guardian
care of our covenant God during the late hur-
ricane; for not to any strength or management
of ours, nor to any strength of the building in
which we took shelter, but to the "Man who
is a hiding place from the wind, and a covert
from the tempest" do we attribute all our safe-
ty, and ascribe all the praise.

About four o'clock, the heavens assumed a
dark and threatening appearance, the clouds
showed those ragged edges so portentous at this
season, and chased each other with amazing
rapidity. The sea arose much above its usual
level, accompanied with a great swell from the
north-west; and one of those sudden gusts, so
characteristic of a hurricane, threw down our
garden fence, with the brick pillars which sup-
ported it. There was now no time to be lost.
Brother Harvey and my husband, with some
negroes, set about securing the church, school
room, and dwelling houses, with all possible
speed. *

After we had committed ourselves, our chil-
dren, our mission family, and our little all, to
the tender care of our gracious and almighty
Saviour, and implored his help and support dur-
ing the coming trial, I set about getting cloth-
ing put up for ourselves and the children, to
carry with us when we left the house, for we
had no idea that it would stand a hurricane.
We were only about 36 yards from brother
Harvey's house, whither we desired to go; but
the darkness was dismal, and the yard strewn
over with broken branches, but we escaped un-
injured. They had just finished their prepara-
tions, and were anxiously awaiting our ar-
rival. Soon after, a colored sister, who lived
nearby, came with her family of twelve chil-
dren, begging admittance. Her house had given
away. Two strange negroes also came implor-
ing shelter, with loud cries and lamenta-
tions. The house where their son lived had
fallen; thence they had fled to their mother's,
and that too was down. Although it was dan-
gerous to open the door, brother Harvey let
them in; their mournful cry gradually died
away; they seated themselves on the floor, and
with the sang froid peculiar to the negro char-
acter, soon fell asleep. The rage of the storm
soon increased; the house shook fearfully; the
upper part of the roof was torn off, and the
fragments of stone and timber flying without,
dashed with such violence against the walls of
our dwelling, that we repeatedly feared they
had given way. At a little before 8 o'clock,
the dreadful din, which had but an instant be-
fore surrounded us, was hushed in the stillness
of death. During this respite, (for we knew
that the hurricane was, as it were, only gath-
ering breath) a white family joined us. The
hurricane recommenced at 8 o'clock, from
quite the opposite point, and with redoubled
fury continued to rage till 12 o'clock, when it
gradually decreased in violence. We listened
to its sinking sounds with feelings not easily de-
scribed, while we raised the fervent prayer of
gratitude to Him who gathereth the wind in his
fist, and whom the winds and the sea obey.

An aged and helpless negro woman, with
two children committed to her care in a dilapi-
dated and miserable hut, gave to the missiona-
ries the following graphic description of what
passed within it during these awful hours. "I
said to myself, well, do ole house won't stand,
can't stand dat strong wind; he raging to much;
but what shall me do? Me say to 'em, 'let a
wee pray.' Well, me pray to de Lord, dat
he have mercy on a wee poor soul; me pray on
wid me two boy; me beg de Lord to keep he
hand over a wee; me cry, Lord save poor
house; keep it from falling on a wee; while
de poor boy pray, and cry 'Lord save and
keep a wee.' Me then creep into one corner
for shelter from de rain, dat come in a little,
tho' me no mind dat much, and now we go on,
pray, pray. Now see me (turning to the by-
standers,) now see me, and me two boys, all
whole! Ah! when me see day-light, me so
glad, no able to tank de Lord enough. All of
we alive, quite well, de poor old house stand;
only one shingle and some trash blow off, while
many a strong house thrown down to the ground.
Ah! de Lord do 'em, de Lord keep we."

Universalist Reasoning.—"If a man cannot
merit or gain eternal life by his works, he cer-
tainly has not power to lose such a blessing,
for one is as infinite as the other."—Gardner
Intel.

Similar Reasoning.—If a criminal who is sen-
tenced to the State Prison for life, cannot merit
or gain his liberty by his works, he certainly
has not the power to lose such a blessing, for
the one is as extensive in duration as the other.
Who can doubt the bias of the human mind
to error, if men can rest their hopes of eter-
nal life on such reasoning as this?—Zion's
Adv.

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